



Anne Griffin (Editor)
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HUMANOID CASES – 1996 (CONTINUED).

18.

Location. Southern California, exact location not given

Date: late January 1996 **Time:** night

The main witness, a member of a rock band, was sitting around with some friends after a performance when suddenly he apparently blacked out, his next memory was of waking up mid-afternoon, two days later. His friends apparently blacked out for only 10 minutes, they woke up and could not find him. He noticed he now had a scar on the right forearm and the fingers on his right hand were no longer as agile as they once were. He also found scars in his chest, neck, and legs. He also had vague memories of human-like beings sticking huge needles into him, drawing out fluids and of being cut up and sewn back together again. When he came to, 2 days later he was lying down naked on the porch.

HC addition #3224

Source: Jim Keith Casebook of The Man in Black

Type:G?

19.

Location. Barretal, Tamaulipas, Mexico

Date: early February 1996 **Time:** night

During the same period that numerous witnesses saw a large disc-shaped craft that emitted a loud humming sound flying at a low altitude over a river, other witnesses encountered a strange being described as short, ape-like, that walked hunched over on two legs, with three large claw-like protrusions on its feet, brown colour hair, and huge bright red coloured eyes. The strange being gave

out a peculiar odour resembling “burnt wood”. There were also reports of animal mutilations in the area.

HC addition # 2948

Source: Marco A Reynoso

Type:D

20

Location. Los Perez, Canovanas, Puerto Rico

Date: February 1996 Time: 1800

Mary Ann Quinones heard a noise outside her home & went out to her patio to investigate. There was a four-foot tall creature covered in black hair confronted her. The creature had huge elongated luminous red eyes, which seemed to illuminate all its surroundings. The creature seemed to be searching for something on the ground. Upon seeing the creature the witness screamed & the creature ran away very quickly from the area.

HC addition #2569

Source: Jorge Martin Evidencia OVNI # 10

Type: E

21.

Location. Duxbury, Massachusetts

Date: February 1996 Time: 2337

Cranberry bog farmer Allen Greenwood was walking along Bay Road, when he spotted an alien craft landing about three hundred meters in front of him. The craft was shaped like a baseball bat and had three chartreuse lights on the wide end. Five small white coloured men with large eyes exited the craft and approached Greenwood, at which point he pulled out a handgun and reportedly abducted them by force. He took them to a nearby farm and hid there with the little men. Apparently the National Guard surrounded the property and negotiations were reported between the farmer and the authorities. No other information. (Media hoax?)

HC addition # 2773

Source: Duxbury Press

Type: B?

22.

Location. Carlos Spegazzini, Buenos Aires, Argentina

Date: February 1996 Time: night

Two young men were walking in a wooded on a very hot night when they heard noises behind them. Looking back they did not see anything, but one of the witnesses was carrying a flashlight and illuminated the area. They were stunned to see a dead dog on the ground with its jaw apparently preyed in an unnatural manner. They inspected the animal and were surprised to see that rigor mortis had apparently set in. Frightened they began walking quickly away from the area; they then heard noises again. Again they illuminated the area with a flashlight and this time they were stunned to see a dead cat in similar conditions to that of the dog. Afraid they began running away from the area. Suddenly a bizarre creature jumped out of the woods and crossed their patch directly in front of them. The creature was described as something resembling a bipedal dog, it had a rounded head, and had what appeared to be two small claw-like protrusions from the top of its chest. Frightened the two witnesses fled the area. One of them returned the next day and found them still there but the cat was missing. Several chickens also turned up dead on a nearby farm.

HC addition # 3118

Source: Carlos Alberto Iurchuk

Type: E

23.

Location. Guatemala City, Guatemala

Date: February 1996 Time: late night

During a three – night period, Marco Antonio Rodriguez saw at the head of his bed some kind of bluish light projecting a beam onto the cabinet. He then saw a kind of screen and he could see some gray coloured short figures, which then approached and circled his bed. His wife sleeping next to him did not see anything. The following night, the beings came closer and inspected his body. He could not move or yell out, he could only move or yell out, he could only move his eyes.

HC addition # 3790

24.

Location. Thurso, Quebec, Canada

Date: February 6th 1996 Time:1930

The same night that witnesses saw a large triangular vessel hovering over the town of Buckingham, Quebec, farmer Louis Boisvert, 19, saw a very large metallic triangular craft with a set of red lights hovering over a barn, while ploughing snow on his tractor. The craft seemed to very slowly fly over the barn. The light coming from the triangle did not illuminate the ground or even the roof of the barn. The craft then suddenly left. After the craft left Boisvert and his father, noticed that their electric water pump would not function. Troubled by recurring dreams, Boisvert underwent hypnotic regression. He was then able to remember that he had hopped on the tractor and ran to the barn where his father was working. As he rushed into the barn, he saw his father standing there with a blank expression on his face. Besides him stood two reptilian looking creatures, with long faces, scaled leathery skin, black eyes, clawed hands, and gaunt arms and legs. Both Boisvert and his father were taken onboard the triangular object by the humanoids.

HC addition # 2481

Source: CEIPI Quebec

Type: G

25.

Location. Huon Valley, Tasmania, Australia

Date: February 10 1996 Time:0200A

The witness woke up to find the room lit up, & had an overwhelming feeling to outside. From the veranda she saw the source of light to be a bright long elliptical shape about 50cm away on the paddock. There was a brilliant blue/white light and a metallic smell you could almost taste. Standing in the garden was a tall thin figure over 2m tall. The figure beckoned the witness with its left hand. She walked down the veranda steps then suddenly became alarmed and returned back home. She threw some furniture outside, and then everything went dark.

HC addition # 2606

Source: TUFOIC

Type: C

26.

Location. Alice Springs, Northern Territory, Australia

Date: February 10 1996 Time: 2300

The witness was in an Italian restaurant when she noticed a short gray troll-like entity walk up to the restaurant, and up the steps, stand still and stare at the witness briefly before disappearing. Others in the city reported seeing objects over the area and possibly other entity sightings. No other information available.

HC addition # 3358

Source: NUFORC

Type: D

27.

Location. Huon Valley, Tasmania, Australia.

Date: Middle of February 1996

Time: 0200A

A week after a previous encounter, the same witness woke up with the same feeling that she had to go outside. Again she saw the tall figure in the garden, but no object present. The same metallic smell was in the air. A bright mist surrounded the tall figure. It wore a one-piece silvery suit with a band around the waist. It seemed to have long wrap-around eyes and pointed ears. Also present were two smaller stocky figures to either side of the tall figure. These were fat in the body with small arms and legs. They moved in a jerky fashion. One had a trowel-like instrument that it kept pointing to the ground. The witness felt compelled to follow the beings, but retreated into the house and locked the doors.

HC addition #2607

Source: TUFOIC

Type: E

28.

Location. Near Los Angeles, California

Date: 3rd week of February 1996

Time: afternoon

The witness, who had been involved in a previous UFO abduction, received a strange visit by three pale, very bald men in black suits. They appeared Oriental-looking and arrived to the witness' house in a black, late model Cadillac. They moved rather slowly and methodically, stiff and emotionless, almost like robots. The witness was told by one of them that they were from the FBI and he had to come with them to answer a few questions. They produced some ID badges. One man drove while the witness sat in the back seat between the other two. They drove to a big circle and during the drive warned the witness to stop talking about his UFO abduction. They showed him grisly pictures of mutilated human bodies. They also had a small television in the car, which showed some video footage of them supposedly killing people. At one point the witness tried to force himself out of the car but was prevented by the men. After 1 hour and a half he was returned back home unharmed.

HC addition # 3225

Source: Jim Keith, Casebook of The Men in Black

Type: E

29.

Location. Not given

Date: February 17th 1996

Time: Dawn

Paul Green suddenly woke up and immediately felt a distinct presence in the bedroom. He had heard it come into the bedroom but had thought that it was his daughter. He then opened his eyes and looked to the side of the bed and saw an entity standing in front of the wardrobe, nearly facing him and his sleeping wife. Its entire body was giving off a soft dull bluish glow. The entity had human characteristics. It had a small head with a distinctly pointed chin, a bald domed head, and a very thin neck. It had a barrel shaped body, and very thin flexible arms, which were waving around very slowly

in a fashion similar to Tai Chi movements. The glow that was giving off obscured its facial features. It seemed to exude an aura of peace. The entity, who seemed to be looking towards the witness daughter's room, suddenly reacted, turning its head slightly towards the witness and then smoothly stretching out a hand in his direction, fingers widespread. Then a pale ball of light, leaped from the palm of the humanoid's hand straight towards the witness, in a slow motion manner, hitting the witness square between the eyes. That was his last recollection, suddenly it was broad daylight, and the strange entity was gone.

HC addition # 3923

Source: CAUS

Type: E

CONTINUED NEXT ISSUE.

CONCERN OVER WIDESPREAD BELIEF IN PSEUDOSCIENCE (CHRIS RUTKOWSKI-UFO UPDATES TORONTO CANADA). <ufoupdates@virtuallystrange.net>

Posted to UFOnet group at UFOnet@yahoogroups.com Original date: Tuesday 30 April 2002.

In a news item on CNN today, the National Science Foundation released a report on American's poor understanding and knowledge about science. The report found that many Americans believe in "pseudoscience" and that this is considered harmful; pseudoscience is cited as contributing to scientific literacy and the lack of critical thinking skills. In other words, the fact that 45% of Americans think that lasers work by focusing sound waves (as one question revealed) may be due to belief in pseudoscientific topics, not just simply as a failure of science educators to teach scientific process in schools. Furthermore, on 54% of Americans know that it takes one year for the Earth to orbit the Sun. Is this because 60% of the population believe that "some people possess psychic powers or ESP", as the study found?

The NSF study relied on CSICOP to provide its definition of pseudoscience, of course. This included: yogic flying, astrology, fire walking, voodoo, Uri Geller, alternative medicine, psychic hotlines and reincarnation, as well as UFOs. In the report, it is pointed out that:

A sizeable minority of the public believes in UFOs and that aliens have landed on Earth. (45% according to a 2000 poll in Popular Science.) In 2001, 30% of the NSF survey respondents agreed, "Some unidentified flying objects that have been reported are really space vehicles from other civilizations"... and one-third of respondents to the Gallup poll reported that they believed that "extraterrestrial beings have visited earth at some time in the past".

(The link to this is:

<http://www.nsf.gov/sbe/srs/seind02/c7/c7s5.htm#c7s512>)

What is most interesting, however, is the NSF's rather arbitrary definition of what is and isn't pseudoscience:

Pseudoscience is defined here as "claims presented so that they appear [to be] scientific even though they lack supporting evidence and plausibility" (Shermer 1997, p.33). In contrast, science is "a set of methods designed to describe and interpret observed and inferred phenomena, past or present, and aimed at building a testable body of knowledge open to rejection or confirmation" (Shermer 1997, p.17).

The reference is to:

Shermer, M. 1997. Why People Believe Weird Things: Pseudoscience, Superstition, and Other Confusions of Our Time. New York: W.H. Freeman and Company.

It is interesting that, in complete accordance with what Stan Friedman has pointed out in a MUFON article refuting Shermer's definition (available online at: http://www.mufon.com/zperceptions_pseudoscience.html)

The NSF's use of the definitions is remarkably inappropriate. In a review of current serious research and investigation into the UFO phenomenon, advanced ufological research is easily categorized as: "a set of methods designed to describe and interpret observed and inferred phenomena, past or present, and aimed at building a testable body of knowledge open to rejection or confirmation," defined as science by Shermer. The difficult word in the definition is "testable", and while ufologists can't test the ETH hypothesis as it applies to observed UFOs, they can test demographic data, witnesses' testimony and possible explanations for their viability, all acceptable as scientific endeavours.

Similarly, it is easy to see where debunkers' comments about UFOs can often be shown to be "claims presented so that they appear [to be] scientific even though they lack supporting evidence and plausibility," exactly as pseudoscience is defined. (Friedman cites comments by Sagan, Asimov, Menzel and Bova as examples.)

If we look at the survey's results themselves, however, we also get an idea of where the scientific community is having difficulty in categorizing UFOs. The actual question the survey asked about UFOs was whether UFOs are space vehicles from other civilizations. But in the text of the report, the question's wording is cited as: "*some* of the unidentified flying objects that have been reported are really space vehicles from other civilizations. " Semantically, there's a big difference there, asking if all or just some UFOs are extraterrestrial.

But what wasn't asked was a question about alternative explanations. Are UFOs psychosocial phenomena, as suggested by many European UFOlogists? Are they secret military experiments, as suggested by many mainstream UFO investigators?

The NSF, in effect, has forced ufology into an indefensible position by showing that many Americans believe UFOs are aliens spaceships, something that is lacking incontrovertible proof. (Circumstantial proof is another matter.) Therefore, belief in UFOs is neatly classified as a pseudoscience, as defined by Shermer and CSICOP. However, this in no way defines investigative and research-centred ufology, which is simply the study of widespread phenomenon.

The NSF, representing the broad scientific community, has invalidated research into UFOs not by the scientific process, but by a definition, which automatically excludes ufology from 'mainstream' science. Therefore, scientists are justified to ignore UFOs as a legitimate field of study and can express concern that the general public is foolish to believe in such nonsense, an attitude that can only further alienate the scientific community from the audience they claim to educate.

As further indication that the NSF study was out of focus, it cited articles by CSICOP members and associates expressing concern that the X-Files TV show misinforms people about science, feeds the uninformed UFO subculture and "systematically purveys an anti-rational view of the world which, by virtue of its recurrent persistence, is insidious. "That a television programme as fanciful as the X-Files could be viewed as insidious is outlandish at best, and sad at least. UFOlogists have been accused

of engendering poor understanding of science among Americans, whereas it seems that the scientific community and its milquetoast approach to public education is somehow faultless.

Fortunately, the study noted that most Americans have their critical thinking skills intact. This will allow them to use their insight in the NSF's narrow view of UFOs, a phenomenon that deserves more objective study by true scientists.

Source: Internet UFOnet Newsgroup.

ASTRONOMY –SCIENCE FRONTIERS, NO 140, MARCH-APRIL 2002, P.2

Mars: The Land of Broken Paradigms

That's what astronomer B.C. Murray called Mars in an interview on the Planetary Society's website. It seems that the Mars Global Surveyor* did considerable damage to some highly regarded models of the red planet. Here is some of the wreckage mentioned by Murray.

.The moon has a thick debris layer ---about 3 meters thick on a lunar mare. "Astonishingly, Mars lacks a debris layer." Why?

"Along with the lack of regolith, Mars is deficient in small craters. It is as though something has been Operating to either protect the surface or scrape it clean, but we don't know what that something is".

All of a sudden we discover there are huge (magnetic) anomalies on Mars' surface...First of all, Because the anomalies are so large--- ten to a hundred times the size of crystal rock anomalies on the Earth. And on Mars we have no clue to what causes them. Second, the anomalies are mainly in the Southern hemisphere, not in the north. That's a clue to something if only we were smart enough to figure it out. And then there's Hellas --- a huge basin, almost 2,000 kilometres [1,250 miles] across, with no anomalies.

"So the same instrument, TES [Thermal Emission Spectrometer], detected hematite, which needs Moisture to form, and also feldspar, which wouldn't exist if moisture were present. While there Are those who still argue for a warm, wet period on Mars, to me, its mystery, another broken? Paradigm. The interview ran seven pages and was littered with shattered paradigms.

(Murray, Bruce; "Mars, Old and New: A Personal View by Dr Bruce Murray", Planetary Society Website, September 18, 2001.

<http://www.planetary.org/html/society/advisors/murray/tprarticle.html>

Source: S. Jones From UFOnet – UFOnet is an international news and discussion list dedicated to: UFOs, UAP, Anomalous Phenomena in general and the Paranormal.

FAR SHORE NEWS – POSTED MAY 12.02

MYSTERY EXPLOSIONS OF THE 1990S TRACED TO BIZARRE COSMIC MISSILES [Original Headline: Earth punctured by tiny cosmic missiles].

Forget dangers from giant meteors: Earth is facing another threat from outer space. Scientists have come to the conclusion that two mysterious explosions in the 1990s were caused by bizarre cosmic missiles.

Earthquake detectors picked up the two objects as they tore through Earth at up to 900,000 mph. According to scientists, the most plausible explanation is that they were “strangelets”, clumps of matter that have so far defied detection but whose existence was posited 20 years ago.

Formed in the Big Bang and inside extremely dense stars, strangelets are thought to be made from quarks – the subatomic particles found inside protons and neutrons. Unlike ordinary matter, however, they also contain “strange quarks”, particles normally only seen in high-energy accelerators.

Strangelets – sometimes also called strange –quark nuggets – are predicted to have many unusual properties, including a density about ten million million times greater than lead. Just a single pollen-size fragment is believed to weigh several tons.

They are thought to be extremely stable, travelling through the galaxy at speeds of about a million miles per hour. Until now, all attempts to detect them have failed. A team of American scientists believes, however, that it may have found the first hard evidence for the existence of strangelets, after scouring earthquake records for signs of their impact with Earth.

The team, from the Southern Methodist University in Texas, analysed more than a million earthquake reports, looking for telltale signs of strangelets hitting Earth.

While their very high speed gives strangelets a huge amount of energy their tiny size suggests that any effects might be extremely localised, and there is unlikely to be a blast big enough to have widespread effects on the surface.

The scientists looked for events producing two sharp signals, one as it entered Earth, the other as it emerged again. They found two such events, both in 1993. The first was on the morning of October 22. Seismometers in Turkey and Bolivia recorded a violent event in the Antarctica that packed the punch of several thousands tons of TNT. The disturbance then ripped through the Earth on a route that ended with it exiting through the floor of the Indian Ocean off Sri Lanka just 26 seconds later – implying a speed of 900,000 mph.

The second event took place on November 24, when sensors in Australia and Bolivia picked up an explosion starting in the Pacific south of the Pitcairn Islands and travelling through Earth to appear in Antarctica 19 seconds later.

According to the scientists, both events are consistent with an impact with the strangelets at cosmic speeds. In a report about to be submitted to the Seismological Society of America, the team of geologists and physicists concludes: “The only explanation for such events of which we are aware is passage through the earth of ton-sized strange-quark nuggets”.

Professor Eugene Herrin, a member of the team, said that two strangelets just one-tenth the breadth of a hair would account for the observations. “These things are extremely dense and travel at 40 times the speed of sound straight through the Earth – they’d hardly slow down as they went through”.

The good news is that, despite their force, the impact of strangelets on an inhabited area would, probably, be less violent than that of a meteor. Prof Herrin said: “It’s very hard to determine what the effect would be. There would probably be a tiny crater but it would be virtually impossible to find anything.”

Scientists say that the discovery of strangelets would be a significant breakthrough, solving several long-standing mysteries. These include the nature of “dark matter”, which, astronomers say, makes up more than 90% of our galaxy. With their high density and stability, strangelets may account for much of this invisible matter.

Prof. Frank Close, a particle physicist at Oxford University, said that confirmation of the events was crucial. “The first step is to see if one can find more examples and eliminate all other interpretations”, he said. “If you’re looking for very exotic and rare events, you need to be able to tell if it’s the real thing or just an artefact”.

According to Prof Herrin, the two events agree with predictions for strangelet impacts, which are expected to occur about once a year. He added, however, that finding more would be difficult, as seismic databases now automatically remove all signals not linked to earthquakes. He said: “To find more events we need to get at the data before that happens. Story originally published by: The Telegraph, London/England/Robert Matthews– May 12.02 All Copyrights © are acknowledged. Material reproduced here for educational and research purposes only.

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BORLEY POSTSCRIPT BY PETER UNDERWOOD.

Peter Underwood is an author, broadcaster, lecturer, and respected 'elder statesman of physical research'.

He is a long standing member of the Society for Physical Research, Patron of the Ghost Research Foundation (founded in Oxford in 1992) and President of the Ghost Club Society.

This is his 46th book. '*A welcome and valuable contribution to the Borley story*'.



BORLEY POSTSCRIPT

After more than half a century's study and personal investigation of the famous Borley Rectory haunting, Peter Underwood has opened his files to present a wealth of hitherto unpublished material and previously unseen illustrations pertaining to "the most haunted house in England."

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THE MIND PARASITES: A MIRROR INTO THE SOUL OF MANKIND-

TOWARDS AN UNDERSTANDING OF THE UFO PHENOMENON.

Since the first publicized sightings of what are today known as UFOs were made back in 1947, the study of UFOs (ufology) has floundered like a stranded whale on a deserted beach, attempting to substantiate not only the reality of the reports but what they represent. This has often been done within the context of prevailing values and beliefs.

Over half a century later proponents of the subject are still grappling with the Phenomenon. Although great strides have been made with regards to elucidating a substantial proportion of UFO reports through the development of the earthlight hypothesis, the plasma-vortex hypothesis, inversion mirage effects, electrical sensitivity effects, knowledge of secret military technology and covert experimentation and advances in understanding human psychology, the Phenomenon itself remains largely unresolved.

The core phenomenon seems to represent structured craft, alien encounters, and abductions, “alien” messages and bizarre interactions with phenomena that only today do we label as “extraterrestrial”.

Despite years of research and debate we are still no nearer in unmasking the UFO phenomenon, proponents do battle with one another, not only over the very existence of the phenomenon, but also as to what they may or may not represent. We have the skeptics on one hand who have a tendency to dismiss all reports or consign them to an area marked ‘psychological’; in other words a convenient vehicle with which to deal more easily with experiences that defy all rational explanations and scientific laws. Equally, on the other side, we have an army of believers who tend to accept without question the existence of UFOs, by which term is generally meant to be “extraterrestrial” and the rest of the ragbag of beliefs that go along with it. All reports are beloved, rationality is suspended and assumptions that we are dealing with a variety of alien, demonic, angelic or divine entities involved in the wide range of encounter experiences spread across the globe and throughout history are common place. These assumptions have taken over and corrupted serious investigation of the Phenomenon, except for a few independents stalwarts, and has ensured that not only do we remain kept in the dark about the true nature of the Phenomenon, but it has meant that few outside the closeted world of ufology have taken the subject with much seriousness.

Alternatively, why are we supposed to believe that the UFO Phenomenon is amenable to a solution? After all, the Phenomenon has purportedly been manifesting in our skies for hundreds, if not thousands, of years. Are we any nearer to its elucidation? Are we capable of solving it? Do we really want to? Safe in the security of our belief systems and present day values, many are content in seeing them as a mystery that has nothing to do with their lives, whilst others prefer to see them as symbolic of a mystery that has, to all purposes, replaced a lost religion with a plastic spirituality. Are they not simply projecting their own present day technological and cultural view point on to a phenomenon that, by its very nature, has been able to evade definition throughout time and has seemingly manifested in a variety of guises – airships, dogfighters, ghost rockets and aero planes – to spaceships; their occupants ranging from demons, angels, fairies, to extraterrestrial beings? Encounters with extraterrestrial beings seem to range from tall blond Nordic types to small gray fetus-like beings, monsters, imps, fairy-like entities, and ghost-like apparitions. Meanwhile, the home planets of these entities are as diverse as their actual appearances. Earth is, seemingly, a truly multi-species community!

When one begins to look at the entire spectrum and how many witnesses perceive the Phenomenon one begins to feel uneasy and suspicious about not only the beliefs and intentions of some of the people studying it, but also as to its exact origin and nature. The Phenomenon has hidden its tracks well, always maintaining a parallel course with humankind's technological and cultural developments and expectations. Rather like mist, it shifts with the winds of man's consciousness, obscuring its real nature and all too quickly evaporating when the light of reason or scientific tools are applied – only to condense once again when conditions are right for it to reform, in a form that can be assimilated within the culture it manifests. Today the abduction phenomenon has forced itself upon us, giving rise to countless victims to this otherworldly terror, rooted out by the 20th –century equivalents of medieval witch finder generals – the abduction researchers – aided and abetted by a sensationalist media and eager public. Are we to expect that we are to achieve any sort of success in identifying the perpetrators of these cosmic crimes? Abductions have been occurring in various guises for hundreds of years, throughout mythology, and have often been the catalyst of religions. Are we expected to break through this curtain of smoke and mirrors now?

Despite the seemingly impenetrable nature of the Phenomenon and its effects on the belief systems of humanity – which I believe is an essential component of the phenomenon and its purpose – I do not think that we are never going to solve the true nature and origin of the UFO Phenomenon because I believe that we can. Any real understanding of the Phenomenon must encompass three stipulations: it must offer an adequate explanation for all the features encountered; it must not run counter to any established fact, and it must be predictive. All previous attempts at finding a satisfactory solution have failed in at least several aspects. These attempts are from either end of the spectrum: that one accepts either the reality of an extraterrestrial agency visiting earth, or that one assumes that the subconscious mind can create a hallucinatory reality as the result of conflicts within the mind of a witness.

The UFO Phenomenon is, by its characteristics, full of inconsistencies, distortions and paradoxes that are senseless if seen from the viewpoint of the ET hypothesis. There are simply too many close encounter reports, often involving different types of craft and occupants, bizarre communications and ghost-like qualities for these to be a real, physical visitation from another world. Individual witness present together often produce different descriptions than mere observational errors suggest. In other cases, a witness experiences an encounter at the same time as being observed by others who do not see anything. Yet, in other cases, the witnesses have the experience whilst in the bedroom asleep, or have the experiences suddenly retrieved by hypnotic regression.

Many of these experiences exhibit a dream-like quality in their manifestation and contents, with objects materializing and dematerialising, in a manner that physical objects operating in the physical universe could not possibly do. Occupants will emerge through the sides of crafts, rather than a door. Abductees are transported through walls without anyone seeing them. The interior of the crafts are sometimes bizarrely decked out or occupied by strange creatures and paraphernalia; witnesses do not seem to be able to remove artefacts from the crafts. Occupants will float in the air, appear ghost-like, and leave no residues or artefacts behind. Objects make landings yet leave no traces that can be tested scientifically. These suggest that what we are dealing with is not objective, but subjective.

Yet, the majority of these reports are genuine with witnesses relating something that they genuinely believe has happened to them. However, we are dealing with a different reality that obeys different laws. Where we must depart from those explanations that suggest that UFO interactions are merely subjective imagery and derived from the murmurings of the subconscious mind, is the realization that there is also a very real and external agency involved, one that has remained undetected or ignored throughout the history of the UFO myth. Yet, it has been recognized and described throughout

history as otherworldly intelligences, and even worshipped and feared in different cultural guises. Within different religious texts and occult works, descriptions of the interactions of these beings with humanity occur, some of them depicting the same behaviour as what is happening today.

The UFO Phenomenon is therefore merely the latest in line, a technological manifestation, of archetypal imagery in which hides the intelligences behind such manifestations. More to the subjective imagery than described by the psycho sociological school of UFO debunkers. Carl Jung, in *Flying Saucers – A Modern Myth of Things Seen in the Sky*, one more than one occasion hinted at deeper reasons for the archetypal imagery because it seemed to take his hypothesis of archetypes beyond the theme of the collective unconscious. It seems as if there is another kind of intelligence within man's psyche, which produces these archetypal images – and that is the crux of the problem and, indeed, the solution to the final understanding of the UFO Phenomenon.

Ultimately, we are drawn towards a conclusion that suggests that behind the UFO Phenomenon lies a manipulative intelligence, and that this sort of control system can manifest as aliens, angels and demons, fairies, monsters, the Virgin Mary and, in many cases, as seemingly human spirit guides. The one variable that seems to determine the content and behavior of the manifestations would seem to be dependent upon the particular level of human acceptability. To be more specific the vast pool of archetypal imagery that encompasses the human collective unconsciousness determines its presentation, be that within a Christian context of a demonic possession or Vision of the Virgin Mary, or within a UFO context in modern day USA or UK, such as that of abduction by gray aliens. In each case, neither agency involved is aware of any other scenario. The demon in a possession case never speaks of space ships or the need for genetic supplies. Each agency feeds off the realities of each particular human consciousness. These agencies act as we both expect and fear them.

Closer examination will show, however, remarkable similarities. Real demonic possession cases only account for a small percentage of reported demonic cases, as do the unexplained UFO reports. The demonic intelligence behind a possession will often impart a sense of importance or a mission to the possessed, exactly as we find in the contactee side of ufology. There, is too, the archetypal conflict of 'good' and 'evil', exactly as we find demonstrated in much of the contactee scenarios, whilst the human victim often produces an impressive array of paranormal abilities whilst under the control of the demon. Many of the beliefs of contactees and abductees, allegedly passed on by the space brothers or abducting aliens, are reminiscent of beliefs held by those who are demonically possessed, passed on to them by their parasitic intelligences, such as the belief that an intellectual elite rules the world. Many of the physiological symptoms described by missionaries as "possession" are similar to those suffered by contactees and those who experience a close UFO encounter – unaccountable faints, nightmares, headaches, loss of memory, often accompanied by strange psychological and psychic events – visions, poltergeists, nocturnal visitations of apparitions (described in medieval times as incubi and succubae).

Each category of intelligence seems to occupy its own defined world, very ignorant of the existence of these other intelligences. That is exactly the defining circumstances that separate the spectrum of intelligences. Each intelligence acts and appears only within the expectation and values of the culture within which it manifests. The determining control is the individual packets of belief that make up the total human collective unconsciousness.

The group consciousness of mankind is that set of imagery and experience, expectations and emotion that make up the psychic life history and future expectations of the human race. Layers of belief and awareness, worship and fear has, over the thousands of years that mankind has evolved, developed a complexity of belief systems and levels of human emotional and psychic acceptability. Within the overall

human unconsciousness there exists side by side, the world of the Christian and of the Muslim, of the primitive shaman, of the extraterrestrial believers and a host of innumerable group worlds, sometimes interacting to produce hybrid beliefs but usually remaining independent and powerful in their own right.

This is the region of the hidden mind, the vast reservoir of the human collective unconscious to which we are all indivisibly linked. The lowest levels are penetrable only with, for example, hypnosis or the skills of a shaman or medium. The mechanisms of the paranormal operate this environment.

The collective unconsciousness is also the environment in which the intelligence that manifests as UFOs and aliens, fairies, demons, angels and spirits, can operate. The phenomenon of clairvoyance, telepathy, precognition and psychokinesis are used to link in with sections of humanity it wishes to influence, manipulating the subtle yet more powerful parts of man which are the emotional and archetypal centers.

The power of such controlled manipulation of these realms can be illustrated by the magical adepts who can create a mental three-dimensional object and then draw it into this reality in the form of a consciously controlled apparition. Similar examples occur as apparitions that arrive unannounced in séance rooms where a physical medium is used to bring about physical manifestations.

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Therefore, it is within the collective unconsciousness that one must look to for the source and nature of the UFO phenomenon. This is the environment of external intelligences that are of this earth and brought into existence by an alien creative source. The studies of researchers as Christian O'Brien and others have suggested that outsiders of advanced intellectual and spiritual caliber, whom the native cultures called 'gods', founded early human civilizations. Ancient texts and myths offer evidence for this interaction that also included genetic manipulation of the aboriginal human species. For instance, Sumerian myths from the ancient Middle East describe these creator gods as the Annage (or Annuaki) In the Bible they are known as the Elohim, the Shining Ones. The Sumerian Kharsag Epics (amongst other ancient texts) described the activities of the gods and their creation of mankind (lullu – a laboring creature) in the ninth millennium Sumer. The Book of Enoch also gives an account of an order of beings known as Watchers (egregoroi), who acted against the commands of the Archangels and Anannage (the rebellion of the angels) because they had wronged humankind in various ways. This may be a simplified version of events, which in fact describe how the angels, or Watchers, had become contaminated by the baser instincts of humankind as they were indelibly linked in with humankind's collective unconsciousness. The Anannage then destroyed the Watchers as suggested in the hypothesis, that is, physical annihilation of the beings and the removal of their spiritual consciousness into spiritual or one-dimensional realms.

Ultimately, when the 'gods' departed, the messengers of the gods, the angels, were physically destroyed and consigned to spiritual realms. Before they had acted as teachers and communicators between the 'gods' and humankind. Man could not differentiate between 'gods' and 'angels', since both possessed divine form and abilities. From mythology and ancient sources, it seems that they had been annihilated because of unauthorized interaction between them and operates. It is possible that 'messengers' or 'angels' had been corrupted by man's consciousness, since the fusion of the physical animal part of man with a spirit part not working. The intermediaries, since they were designed to work with man, would have been gradually submerged with man's baser instincts. Certainly we have records suggesting that the process was not working and that the 'rebellion of the angels' and the 'war in heaven' saw the destruction of these beings from earth. However, their spiritual essences were placed in spiritual realms where their functioning continued.

We could describe these beings, or angels or Watchers, as AI s, that is as “Artificial Intelligences,” because they were in effect artificial creations designed like computers with spiritual programming. It can also mean “Artificial Intermediaries” because these beings were designed to mediate between man and the gods, to oversee humankind and help him evolve, to act as Messengers for the Odin. Their names when translated are Thought and Memory, the two principle attributes of man’s consciousness. The computer terminology serves to place these beings outside the realm of religion and mythology, and help to characterize them as complex purposefully designed computer-spiritual creations. These AIs were beings of energy, functioning in a manner of a computer, modifying their programmes according to changes in man’s consciousness.

The AIs would have helped in constructing that consciousness with the purpose of guiding man’s evolution in a direction that the original creators of humanity desired. Thus, the AIs themselves would have contributed in modifying it, whilst undergoing changes as man’s thoughts and emotions developed. But ultimately mankind failed to develop in harmony with the divine plans and it was the animal instinct with its powerful drive of emotion and unbalanced individuality that gained the upper hand.

Throughout humankind’s history, it has been the AIs that have continued to propagate their programming, updating the beliefs and values of humanity and in turn being reprogrammed through man’s collective unconsciousness. They have been a primary driving force behind man’s development, both positively and negatively. Although their forms and behaviour have changed in accordance with prevailing cultural and technological changes of man, their role has remained constant.

Most of the detailed information about the angelic orders is derived from esoteric texts. There has always been a certain ambiguity between angels and demons. Before the third century AD, angels had a dual nature, very dynamic and constantly evolving. Similarly, the fairies of the middle Ages were actually large and malevolent entities, unlike the much later Victorian concepts of fairies. It is within pre-Christian traditions, however, that we find much evidence of the image of angels as intermediaries between God and man. Plutarch, on “on the Cessation of Oracles”, describes a family of “Daemons” who are intermediate between gods and men” and after a certain fashion bringing thought together and uniting in one society of both”. In Plato’s Symposium, Eros is described as “a great spirit (daemon), and like all spirits he is intermediate between the divine and the mortal.” Eros “interprets between gods and men...he is the mediator who spans the chasm which divides them, and therefore in him all is bound together, and through him the arts of the prophet and the priest, their sacrifices and charms, and all prophecy and incantation, find their way.” Then it is concluded, “These spirits or intermediate powers are many and diverse.”

Sceptics have argued that within UFO reports there is simply the collective unconsciousness behind the imagery of the alien. Therefore, we have the scenario of a hidden intelligence creating images and experiences from within the collective unconsciousness of human witnesses.

Alien abductions do not seem to represent what they appear to represent. Often we find that abduction is geared purely as a stage-managed display for the witness. Despite the reported emphasis on the manhandling activities of the aliens and the medical experimentation, it is the covert and less obvious manipulation of the human mind that seems to lie at the heart of the experience. All sensations of fear and panic are quelled with speed and witnesses claim a sensation they describe as that of the contents of their minds being withdrawn, the replaced, sometimes with thoughts which are almost alien to themselves. With a contactee, the emphasis of the alien experience seems to be on the process of motivation rather tanning confrontation.

The so-called medical examinations that are allegedly carried out seem to serve no purpose, which could not be easily achieved by far subtler means. Considering the obvious technical superiority displayed by the crafts and the aliens, the obvious disclosure of scars upon the abductee is odd. We can perform operations today, which leave little scarring. Similarly, Japanese scientists have been able to raise goat fetuses inside artificial wombs, whilst test tube babies are a reality. Does this not tend to mock the supposed 'alien' beings who continue to remove reproductive material from abductees on a ceaseless scale, far more than what would be required for any sort of genetic program.

The abductions on their own give a good example as to how the Phenomenon reflects humanity and its interactions. It is precisely because these AIs are self-functioning and mutable intelligences buried deep within the collective unconsciousness of mankind are so interwoven into the very essence of man that facets of his behaviour and thought will become manifested in some aspect of the Phenomenon.

Once that reality is understood, so the various inconsistencies and paradoxes that are encountered within the realms of ufology – and other areas of entity experiences – appear to make sense. We are thus dealing with an intelligence that is at once separate and distinct from humankind, yet on a very deep level is indissoluble from him. Hence, the highly symbolic nature of many UFO encounters (and other entity experiences) and the intense emotional impact such an encounter has upon a witness. A witness to an encounter is literally exposed to the hidden depths of humanity, with all of its archetypal forms and historical emotions – the raw experiences that have accumulated since the development of the conscious Homo sapiens.

This is why there is such a wealth of mythological imagery within the UFO experience and why psycho sociologists have a field day in dissecting components from the experience. Such studies that are undertaken 'demonstrate' that a 'shared myth' was experienced, the externalisation of a repressed desire or fear, or a derivation of a psychological hypothesis that remains unproven.

We are dealing with the totality of humankind, all that he has experienced and that he wants or fears to experience. What humanity projects into the collective unconsciousness has the effect of re-orientating the AI agencies within it. In so doing, this is reflected back as a form of re-programming, which further reinforces and updates the parameters of acceptability of human consciousness. These intelligences, linked to man on a mental and emotional level, are essentially what we would term as 'spiritual beings'. They have posed as angels, demons, spirits, gods, apparitions, extraterrestrial aliens, etc, and through these forms have conditioned and motivated humankind throughout history by way of belief, indoctrination and revelation. They generally manifest as anthropomorphic entities because that is characteristic of humankind and how humanity sees itself. Thomas Aquinas said "Angels need an assumed body, not for themselves, but on our account." These beings do not themselves evolve but they do reflect the totality of humankind.

Modern Western cultures find such encounters with entities difficult to conceive. Its worldview does not allow for such experiences as it identifies the physical with the literal. We see the alien encounters as physical because we have not yet accepted the reality that we are both physical and psychic, and that the non-physical consciousness of us takes precedence. We are single beings with dual aspects, and these can differ according to the perspective we take. The UFO, as a "cosmic shaman," appears in the appropriate archetype or symbol, to the guide the individual and collective consciousness at times of initiation and transition. The AI in its role has the result of working alchemically upon the soul of humankind, working against and ultimately transforming the World Soul of humanity.

The AI, in using an archetype to manifest a witness, thus appears at the confluence of spirit and matter. The AI is acting as the mediator, or messenger, between the conscious and unconscious, passing a vital message to the conscious self. The alien encounter, or entity experience, is the mechanism by which this intelligence rebounds our own emotions and unconscious thoughts with a slingshot force – to remind us of our need for oneness and respect for the physical and spiritual worlds.

A very large number of people are in contact with these intelligences whether they appear as the Virgin Mary, Christ, Hindu gods or extraterrestrial aliens. Of the latter, many believe that these beings come from other planets, and this is why these beings see stars from a human perspective, naming constellations as their point of origin. That is why, too, various planets have fallen into disuse as places of origin as humankind gradually learns more about them and most people reject these worlds as supporting life.

The reason why there is so much nonsense and absurdity involved in the abductee and contactee encounters is that so much of the reported material is drawn from the human collective unconsciousness. That is why there is an abundance of science fiction motifs, especially so as science fiction is a creative activity where inspirational ideas that find their way into print and film can sometimes appear within a UFO encounter. This sort of ‘psychic parallelism’ suggests that fantasy and factual reality can coincide, so that the boundary between realities is blurred. The ‘Green Stone’ affair involving psychic quests, paranormal phenomena, psychic communications, UFO phenomena and the retrieval of physical artifacts in the English Midlands during the 1980s is a case in point. There are very close parallels between the fictional works by Stephen Donaldson centered on the adventures of Thomas Covenant that were written at the same time as the quests but before they were printed.

Within science fiction dying worlds are commonplace in alien invasion movies, as in *This Island Earth*, mirroring the experiences of abductees and contactees. An abductee in the 1954 movie *Killers from Space* has a strange scar and Streiber and Hopkins saturated a missing memory of the alien encounter that caused it, years before the media market. The mysterious impregnation of women and the subsequent birth of intelligent hybrid children is the theme of the 1960 film *Village of the Damned*. Brain implants are featured in the 1953 movie *Invaders from Mars*. The type of two entities that feature so prominently in Hopkins work, for example, are identical with the creatures of the 1957 movie *Invasion of the Saucer Men*, whilst in *Earth vs. the Flying Saucers* (1956) features an abduction in which thoughts are taken.

Psycho sociologists have used such comparisons between science fiction and UFO reports to argue that abductions and the UFO phenomenon in general are products of culture; psychological traumas manifesting as experiences using material already within the subconscious of the individual. Indeed this very shallow interpretation fails to answer, amongst other things, the consistency of the experiences across cultures and time, from witness to witness. Indeed, medieval artists painted many scenes of the medieval concept of hell, using imagery those crops up today in abduction accounts. In Bosch’s paintings, for instance, demonic creatures abduct humans to hellish places, torturing them with instruments, performing seemingly medical experiments, and even copulating with them!

Abductions are the latest manifestation of the Phenomena, in a sense it is a forced contact. The intelligence behind it is now literally seizing us; the collective unconsciousness of humanity is attempting to communicate with us ideas and experiences that we, perhaps, may not wish to confront. Earlier encounters with space brothers bringing benevolent messages have been gradually superseded by such cosmic confrontations.

The despair, technological dehumanization, deracination and ethnic conflict, spiritual decline, and violence of humankind have seemingly evoked a response from the Phenomenon. The medical experiments are perhaps a symptom of how sick a species and how despiritualised we have become, cut off from our inner selves and consumed by materialism. The detached and methodical manner in which the aliens conduct their abductions is symptomatic of humankind's consumptive and exploitative nature, his false ownership of both the Earth's natural resources and of both beast and fellow man. This manifestation of the alien intruders mirrors the way that humanity subjects one another as fodder for abuse and exploitation. The aliens, as well as other entities encountered, represent the shadows of us, the projected images in the appropriate cultural and technological form that seems to represent our own cruelty, selfishness, violence, and indifferences to ourselves as a species.

Alongside this dark aspect are also elements of a more positive symbol, the genetic manipulation and cross-breeding involved in some of the abductions, as well as within fairy lore (the challenging myths, where a human baby is kidnapped by fairies, and replaced by a fairy imposter) can be recognized as a call to evolve to a higher state of consciousness, to sit alongside the gods and to become superhuman. Again, even here there are elements of manipulation for what can be seen as malevolent reasons. Today, with the preponderance of psychic channeling and the so-called "Star-Children," the chosen who are guided by their "New Age" star beings, are expected to follow in the cosmic philosophy that they bring. All of this bears connotations of elitism and even racism taken to its extreme. No longer is humanity now divided by its skin colour, it is divided according to the belief as to whether one is a "superior" being outside of the planet, or whether one is an "inferior" native of the Earth. The conclusion of such philosophies is obvious, as seen in the Heaven's Gate cult, or Nazism, for instance.

The typical greys are almost the ultimate expression of the mechanized and soulless state of humanity, dominated by computers, leading lives devoid of real human contact. The greys mirror us – ageless, sexless, devoid of anything resembling human emotion, personality. They communicate telepathically, or through their eyes, the eye itself being an ultimate symbol of the human psyche, particularly of guilt and conscience. The aliens are literally ourselves, thus we are being confronted with our truly horrendous collective guilt and shame. These beings are literally our avenging angels.

The foetus-like nature of the grey aliens is almost representative of the perfection of mankind, the innocence of humanity. They hybrid beings produced from alien and human captive are symbolic of the soul of humanity. The hybrid beings produced from alien and human captive are symbolic of the soul of humanity, confronting us with our worst nightmares. The aftermath of abduction is testament to this horrific confrontation and bears similarities with the Near Death Experience. Several post-abduction experiences that are reported include an increased appreciation of life, greater self-acceptance, deeper concern for others, and an increased level of concern with social and planetary issues.

The AIs were essentially brought into being by an all-encompassing creative conscious at the time that man was being genetically changed from a primitive ape-like being to a more evolved homo sapiens. They were created to measure and monitor man and his thoughts and emotions. These beings were the angels that walked with man in the beginning. They're continued existence as spiritual beings in non-physicals dimensions has ensured that the powerful link that these intelligences have with mankind remain constant. Mankind has sought out these beings and they have responded by manifesting according to his wishes and expectations. Like a computer programme these AIs are updated by man's collective unconsciousness.

The intelligence behind the UFO abduction experience, the AI, is so deeply buried within the mask of man's collective unconsciousness, that we can only understand it when we have finally come to grips with the mind of man. The aliens of today are the embodiment of the experiences and emotions of mankind. The powers of the AIs are as wielders of a magical technology, holding the position of judge and executioner of divine authority over mankind.

The response to an alien confrontation is that of fear. When one takes into consideration the fact that the AI is the reflection of the totality of man, it is not surprising to see witnesses overcome by fear at the enormity of their close encounter, for they have literally been staring into the very eyes of humanity, the collective pain of humanity.

UFOs, in the majority of cases, behave like agents of chaos. The AI is the instrument in reflecting back the quintessential elements of humanity, its crimes against itself and against nature. In some scenarios organs have apparently been removed and replaced. Sometimes the body is completely ripped apart and put back together again. Limbs and heads are pulled and squeezed by the aliens. Abductees are subjugated to rape, castration, impregnation, abortions, choking, drowning, freezing, bleeding, temporary blindness, being stripped, their brains scrambled, and being confronted with their personal phobias. Such experiences are also described by shamans who undergo initiation rites, which involve being physically destroyed and recreated anew, or in having limbs torn off and being replaced. Initiations such as these have the effect of destroying the rational ego's literalistic perspective and to show that physical death is not literal death, that the other world is more powerful than the physical world. The abductions are in a sense de-literalising ourselves since no other culture believes as rigidly in the literal reality of our physical reality as our modern Western culture does.

Such initiatory experiences are symbolic of the rebirth of the shaman as a spiritual being, who has transcended the barrier between the physical world and the magical spiritual world inhabited by gods and spirits. Indeed, the shaman's gods, spirits or demonic monsters – a cosmic shaman, usually conduct the experiences. This facilitates answers to all kinds of life questions. The shaman's role is to act as a messenger, or intermediary, between beings in the spiritual worlds and his own earthly community or tribe. Like the Near Death Experience and the alien abduction, both experiences seem to illuminate the individual in a very powerful way. The NDE is very similar to a shamanic astral journey or indeed abduction in some scenarios. Kenneth Ring wrote of the NDE that "You wish you could talk about it, but who would understand, even if you found words adequate to describe it?"

The modern Western abduction experiences are essentially reflections of what man has done to others and to other species on this planet. One has only to reflect upon mass mechanized factory farming or the horrors of two world wars, or indeed, the horrors of the Nazi and Communist death camps, to realize the enormity of this fact.

Man has particular basic primeval fears, such as the dissolution of mind and body, of being destroyed, mutilation, castration, isolation or abandonment, or inability to control one's body. The dramas that are evoked amongst abductee accounts utilize the basic elements of such fears – chase, capture, torture, imminent catastrophe, eerie background fears such as fog or silence.

Today, the greys have taken some of the traditional features of the fairies and hybridized them into a modern form – over-cultured, over-controlled, mechanized. The soulless of them can be equated to the loss of emotional responsiveness, as Western society in particular undergoes a trend that involves mass consumerism, coldly efficient and mechanical, relying on impersonal technology, and the fragmentation of communities due to globalism, industrialization and multiracialism. The greys represent Anti-Life, their small mouths and lack of external sex organs coldly conveys that meaning.

The abduction experience is in fact mirroring the human shadow, magnifying our cruelty and indifference. The darkness that we inherently see in and abduction is the darkness within the soul of mankind itself. Perhaps the display of terror and darkness is the part of the AI that is there to make humanity conform. The interplay of light and dark is the principle feature of the alien contact experience, the mingling of angelic and demonic in its literal sense because humanity's collectivity has both. There are also elements of the AI too which encroach upon the experience since the AI is, after all, also an intermediary of the gods too, and thus elements of exotic, or alien, features will occur.

The predominant colour of the greys is highly indicative of the 'greyness' of humanity, as racial types begin to blend with one another so that racial types gradually disappear and submerge themselves into one common mass of deracinated and rootless cosmopolitan humanity. The aliens obsessive interest in genetics and hybrid babies also suggest that another agenda is at issue here, involving the racial engineering of mankind, again reflecting the direction that humanity is moving towards as globalism and multiracialism drives the motor. Are the greys showing us how we will progress and look like in the future? Are they showing us a choice as to how we wish to progress or regress? Why are the aliens so interested in our genetics and our breeding patterns? What is the future of mankind? Then take a look at the AIs and what they are telling us.

The AI, as an intelligent form, with its domain within the collective unconsciousness of mankind, can occupy all manner of belief systems. The AI that occupies one belief system will be singularly unaware of another belief system, unless it is reprogrammed. That is why one can still hear of fairy encounters, of demonic possessions, of shamaic interactions with the spirit world, and the ritual occult magician evoking and ancient god form or demonic entity. The evidence seems to point strongly at an intra-dimensional origin of the UFO phenomenon, as well as fairies, demons, spirits, and so on. The AI will take from the wardrobe of the witnesses mind, those elements that convey a symbolic or archetypal form best suited for the manifestation for it to be meaningful. It has to mould itself in to the acceptance levels of the witness, the worldview, for it to be able to superimpose itself to conform to the witness's beliefs. This phenomenon is able to transmogrify itself from out of the witness's beliefs and cultural awareness, yet it is outside of the witness. The AI is both manipulative and guiding, an intelligence that is a part of mankind yet existing outside of him, inhabiting that part of him that is so clear yet so hidden, a symbiotic relationship. It is elusive and buried with humanity's consciousness like an iceberg, with only a small part of itself posing above the sea, yet its true identity and extent remains beneath, hidden from view and denied by those who only see the floating part. The AI remains that part of us that has always existed but has been denied to us because we have not had eyes to see. Within the sea of consciousness that surrounds the islands of humanity, sweeping up upon its shores the flotsam and jetsam of mythology and beliefs, there lies the scattered remnants of human, and AI, experiences, that serve to manipulate and guide humanity. If we testify to the existence and power of the AI we will be free to evolve higher using the AI as our guides and mentors, not the masters and manipulators as of old. That choice is ours.

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SHADOW OF MAN (Audio Cassette)

By Clive Potter

(An Introductory Article called accompanies this tape

"THE MIND PARASITES: A MIRROR INTO THE SOUL OF MANKIND" which sets out to explore a new paradigm that offers to discover the unifying factor in the mass of contrary information within the Ufo enigma.

‘Shadow of Man ‘ produced in February 1992, can be considered unique. It is a symbol of two things: the first is the fulfilment of two groups of ‘messengers’

In October 1982, Robert France’s partner received a message from Robert’s disincarnate source to the effect that when the time was right, they would meet a UFO investigator who would help them in their work. In April 1983, Robert received a similar message, except that this one suggested that he would work with some Scottish musicians.

With the complexity of the work that was unfolding before him, he could see the necessity for an understanding investigator, but the link with the musicians baffled him completely. It was in July 1990 that Robert met the investigator Clive Potter, but the musicians had been long forgotten, he could not see a possible connection.

In August 1991, after holding a lecture in Northampton, Robert went back to the home of Clive Potter in Leicester and it was there that he played a tape that he wanted Robert to hear. The tape was entitled ‘Abduction’ by a group called ‘CE IV. Robert had never heard of them before but listened nonetheless. After the first few bars he realized that he was listening to something radically different from anything that he had heard before.

Robert’s preference is classical music but here he was virtually gripped by this rock group. He quickly realized that their music help precisely the type of message that he himself was speaking.

It was a virtual last minute decision, which prompted Robert to attend the Sixth International UFO Conference at Sheffield, held by the British UFO Research Association and the Independent UFO Network and, although he saw from the programme arrangement that CE 1V were performing at the event, it did not seem to register that they were in fact Scottish musicians.

It was there that he met Brian Mc Mullen, guitarist and vocalist of CE 1V, and although they had little opportunity to speak, he felt an immediate empathy with both Brian and his work. It was then that the prophecy of April 1983 dawned on him and he began to think more deeply about this situation.

Robert had become very deflated and disillusioned over many of the so-called ‘contactees’; some were blatantly self-deluded, others considered themselves as above co-operation with anyone else. After discussion with Clive it was decided that they would approach CE 1V with a view to a unique enterprise, the merging of their talents with those of the bands’.

CE 1V showed immediate enthusiasm to the project, but this did not seem surprising considering the ‘83 prediction, which is even more bizarre since the group were not even operational until 1984 and, without contact with Clive, Robert would not have known about them. This is indicative of the planning which, over the years; Robert has come to know as being employed by these intelligences.

Thus, ‘Shadow of Man’ was born, the amalgamation of the spoken word and of music. Also, the second side holds an authentic reconstruction of the abduction of his partner, Shelagh Gill, and event, which precipitated the work in August of 1975, the abductee herself assisting in the reconstruction.

A close symbiotic relationship between Robert and Shelagh became an essential part of Robert’s ‘mission’, and this seemed to have been directly initiated after a hypnotically induced regression of Shelagh’s missing-time experience of 1975. The regression in ‘82

did not produce in many ways a classical abduction scenario with several elements not known to either of them at the time, nor it seems too much of the UFO research community. As a result of the regression, Shelagh became a direct channel for psychic links with a disincarnate source that soon made its presence known.

The bulk of the lecture consists of the research material of Robert France, himself a contactee, the onset of his contactee-style experiences in 1982 leading directly to the present-day where, under the auspices of the disincarnate source with which he is intricately linked with, he is performing a 'mission' on its behalf.

It is a fact in ufology that many contactees either remain 'underground' the so-called 'silent contactees', or attempt to set up cults, initiate their own brand of religion, or to issue self-aggrandized statements that serve only to promote themselves to convey pseudo-scientific nonsense, presenting the ufologist with little in which to understand the UFO phenomenon, except the psychological motivations that lie behind the contactee phenomenon.

This is certainly the experience of Clive Potter who has been researching many contactees through the British UFO Research Association and the Northern UFO Network, and which led him to investigate the experience of Robert France. The coherency of the contactee-derived material, coupled with the critical and detached approach of both Robert and Shelagh, have produced a unique case, and with it a perspective and penetrating analysis of the heart of the UFO mystery.

The essential message of 'Shadow of Man' is that of the existence, nature and influence of so-called intelligences and their part in such areas as of ufology as the crashed saucers scenarios, the alien abductions and the messages of the contactees. The result is the formulation of an advanced hypothesis to account for the bizarre nature and diversity of such manifestations. The unifying link throughout many high-strangeness areas of the UFO phenomenon is that of the AI – 'Artificial Intermediaries' – intelligences that pervaded across the spectrum of encounters with the unknown from earliest times to the present day.

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